

# The Church School Teacher

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# THE CHURCH SCHOOL TEACHER

Vol. XXVIII No. 1  
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# The Church School Teacher

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## Presession

by THE EDITOR

**H**APPY New Year! How wonderful, in the midst of the mad scramble for the best H-bomb missile bases, to learn that someone is suggesting a gentle and healing and peaceful year:

Strasbourg, France—A proposal to the United Nations to declare World Refugee Year was endorsed by the Executive Committee of the Lutheran World Federation at its annual meeting there.

The committee pledged "its support and continued co-operation in a joint international effort to relieve the plight of homeless people throughout the world."

In another adopted statement, addressed to the Federation's 61 member Churches around the globe, the committee said:

"The LWF Executive Committee, gathered for its annual meeting in Strasbourg, France, greets the member Churches throughout the world, asking them to receive the following resolution and make it known in their congregations.

"We must recognize that in the midst of the many commotions and catastrophes presently harassing the world, God himself is certainly at work. This is true even in the confusion and suffering still being inflicted on human beings. God also uses these things to turn the people toward Him in intercessory prayer.

"As we think of the millions of refugees and oppressed, the hungry and homeless in many parts of the world, our prayers to God should be that He not permit evil to prevail but that His good and gracious will may be accomplished.

"Let us pray that His Word may move freely among these events which often seem incomprehensible to us so that His Kingdom may come and His peace may not be lost to mankind. May God, the Father Almighty, endow us all with responsible thoughts of justice and peace and make us obedient instruments of His will."

Readers of THE CHURCH SCHOOL TEACHER, let us pray.

● *The second article in CST's series on Men for the Ministry is by the president of the Iowa Conference. Pastor Lingwall says instruction in vocation should begin in early childhood.*

## *What Can We Do*

### *About the Shortage of Pastors?*

by RAYNOLD LINGWALL

THE familiar words of Jesus in Mark 10:13-16 wherein He says, "Let the children come to me, do not hinder them; for to such belongs the kingdom of God," indicate that He saw in children the perfect analogy for membership in the Kingdom of God. His words here are a rebuke to secular educators who seek to interpret all of life in terms of an economic system, a social life that holds comfort and luxury high, and material security as the highest good. They rebuke also the attitudes of some within the church who look upon child training and nurture through the church school as a bothersome stepchild. These words may even be a rebuke to some of us who postpone teaching any concepts of the Christian's calling until confirmation time.

On the other hand, these words have through the years been cited in the church at the time of chil-

dren's baptism and have served to inspire and direct untold numbers of consecrated parents and teachers to give themselves to the cause of parish education.

In the church school as well as in the Christian home, the child is taught that he is the object of God's love, that through baptism he became a child of God and a member of God's family. As a member of that family, he has many gifts and God is always interested in how these gifts are used.

God has created our children with these marks—1) dependence, 2) receptivity, and 3) spontaneity. Jesus makes it clear in the above mentioned scripture that these are the distinct marks of the members of His Kingdom. These marks render the child particularly open to the work of the Holy Spirit as He calls, gathers, enlightens, and sanctifies through the Word as it



is read, taught, visualized, preached, and lived. These marks of the child afford us opportunity to teach church vocations and how God wills that many of His family can and should serve in such vocations.

Eminent authorities assure us that the child is vocation conscious at the age of four or even earlier, when he begins to play at various vocations. At the age of six, he is able to begin matching his own gifts and abilities with vocations and can begin to be introduced to such as involve familiar adults. From this time and on, human needs and the part he can play in meeting those needs can increasingly become a reality. At age ten and on, his understanding can be supplemented by reading and field trips. Thus by the time of confirmation, he can have received instruction which will aid him in facing realistically the fact that God is definitely interested in how his talents, which He has given him, are to be used.

### A Warning

Should we ever suggest church vocations as a life's work to church school children? I believe so, but never leaving the impression that loss of God's gifts, or their development, are needed in these vocations. This warning is sounded because there comes sometimes the

temptation to think that a certain type of piety will substitute for the mental capacity and achievement of the individual who is to serve in the church. In the church, God needs the most and the very best of what we can give and do.

### What Can We Do?

What can we do about the shortage of pastors? We can, in our church schools and our Christian homes, begin the training early, pointing to church vocations as a way of serving God by being used of Him to meet people's needs. We can arrange interviews and reports to our classes on the ministry and other church vocations. We can give children the opportunity to share the Christian faith through programs given by the children in the church or at public institutions. We can acquaint the children with some of the preparations that are necessary for full time service in the church and why such are necessary. We can demonstrate the divine call in our own lives before them. We can encourage them to attend church-sponsored camps. We can undergird it all with scripture. We can and we should—first, last, and always—teach the child to pray for the present and future leaders of the church and to ask God to teach him what his life's work should be.

## Stick to the Curriculum

by RUTH PETERSON ERICKSON

"**B**UT, Mrs. Anderson, I want to use this fourth grade course on the life of Jesus. I saw it down at the bookstore, and it looks more interesting than the one on 'Prophets and Kings' which we have," says Miss Johnson. "I like to prepare the lesson for my juniors from Sunday to Sunday with whatever Scripture the Lord leads me to use. What is wrong with that?" asks Mr. Olson. These teachers, along with many others, can not understand why the director of the church school replies, "Well, now, I wouldn't do that. We are using Christian Growth Series throughout our entire school and want all our teachers to follow the courses." Miss Johnson and Mr. Olson are confused; yet when they see the

curriculum as a whole, the answer of the director becomes more understandable.

### **A Balanced Diet**

Such a course as Christian Growth Series or any series of lesson materials and teacher guides has been prepared by those who have spent time and thought on the material and way of presentation and who have had more church school experience and background than Miss Johnson who is a private secretary to a bank president. These courses include the child's needs so that through the years he will have a well-balanced spiritual diet about the important aspects of Jesus' life, of Old Testament characters, of truths in the *Catechism*, in their relation to salvation in Christ and Christian living. Miss Johnson might not be a strong student in her favorite topic of the life of Jesus; and even if her presentation would be superb, the child may have several teachers

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*Mrs. Erickson has recently completed eleven years as Director of Education at Mt. Olivet Church, Minneapolis. Under her guidance the church school has become a tremendous force for good in congregation and community.*



who give him only courses on the life of Jesus and who limit his Christian learning. From the child's point of view he will have a more sustained interest in a course which goes from one learning plateau connected to another, rather than from one isolated lesson or series of lessons to another.

In these days families move easily from one part of the country to another. It is good for the child to have similar types of courses in any church school he might attend. The church should certainly in method keep abreast of the best of public schools who try to keep their curriculum standard and not the pet topics of individual classroom teachers.

### Each His Own

Also in church schools where there are many volunteers with different denominational backgrounds and at various stages in personal Christian maturity it is helpful to have courses outlined with the main points to be considered. Then within that general pattern the teacher may use his creativity in making each lesson his own in Christ. He be-

comes a part of the young branches being grafted in the vine of Christ.

### The Spirit's Guidance

Mr. Olson also needs these same answers in understanding why he can not always depend on himself for the Scriptures on which to base his lessons. The Spirit works through the background and experiences of others. Most church school teachers are either employed in an occupation to make their living or are busy mothers, housewives, or university and high school students. They have just so much time for study and research. Within the pattern of a lesson series they can listen to the Spirit's guidance as to the way to meet the special needs of a class of lively boys and girls.

After all is said and done, the most effective teacher is a consecrated, yielded Christian who takes his place in a well-planned, Christ-centered curriculum and who, because of the love of the Master in his heart, wants to guide a growing, seeking child-soul in a saving relationship with the Lord and Savior of us all.



● Second in a series of "theological nuggets"

## How Big Is Your God?

by ARNOLD E. CARLSON

*Instructor in Systematic Theology  
Augustana Theological Seminary  
Rock Island, Ill.*

SORROW and bewilderment are not unusual experiences for the children whom we teach. I suspect it has often happened that an eager child has asked his Sunday school teacher a question like this: "Why did God take my mother away? Why didn't He make her well again?" Our first impulse is to try to give some answer. We feel we must. If we are honest, however, the only answer we can give is that "we don't know." Most of us dislike to give such an answer. It hurts our pride. It also gives very little comfort to the questioning child. But did you ever stop to realize that if you could answer that question, you would be as God is?

Our Bible reminds us that God's ways are higher than our ways. His wisdom exceeds ours. To be sure we may sometimes be able to predict that the person who violates God's law will suffer

for it. The person who ignores speed laws is quite likely to have a serious accident, but we can never say that everyone involved in an accident was similarly guilty. We can never say that suffering comes only as punishment for sin. The whole book of Job is meant to refute such a simple explanation.

With the help of hindsight, and with our Bibles as our guide, we can speak of the way in which God has led and protected His people. We can see how, throughout the whole Old Testament, God was preparing them for His further revelation of His Son, Jesus Christ, our Lord. We can rest on the assurance of Jesus' words: "He who has seen me has seen the Father . . ." But such an assurance by no means makes it possible for us to explain God. God's activity in giving us His Son as our Savior is the supreme evidence that God is a God of love,



but St. Paul is aware that God's love is the greatest mystery of all. That God should love us is itself the fact that "passes all understanding."

### God's Boundless Love

It is helpful and necessary to remember that God does not necessarily define love just like we do. We who are parents, who believe ourselves to be motivated by love for our children, sometimes make decisions that our children neither appreciate nor understand. As a child, my parents' denial of some of my requests seemed cruel and unfair. Now I can look back and realize that they loved me too much to let me have my own way. Similarly, only to a much greater degree, God's wisdom is greater than ours. We can not always know the objectives He is seeking in our lives. He is too big to fit into our nice and reasonable systems. We can not and we need not feel called to defend Him. Inspired by the imagery of both Isaiah and Jeremiah, St. Paul reminds us that God is the potter, we are the clay, and what is molded has no right to ask the potter, "Why have you made me thus?" God does not need to justify His acts before any courts of our reason or of our wishes.

Perhaps it is best that we do not claim to know too much about

God. His is the freedom to act as He wills and chooses. While we therefore can never presume to know everything there is to know about Him, God has, nevertheless, revealed His character and His purposes in Jesus Christ. From this we may conclude that God's love for us knows no bounds. "He who did not spare his own Son but gave him up for us all, will he not also give us all things with him?" Because God has said that this gift was in order that believing, we "may have life in his name," we conclude that God desires "all men to be saved." This much we can know for certain. Beyond this it is best that we speak with caution. Precisely how God is acting to accomplish His purposes will most often be hid from our eyes. What we have seen of God in the person of Jesus Christ is enough to know that He is one whom we can love and trust. More than that we need not say.

### God's Ways Higher Than Ours

Such caution puts us in the goodly company of prophets and apostles. Isaiah speaks for God when he says, "For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." Out of his bitter suffering, and the impossibility of giving any kind of rational explana-

tion, Job is able to cry out, "Yea, though he slay me, yet will I trust him." And St. Paul joins the ranks when he writes, "O the depth of the riches and wisdom and knowledge of God! How unsearchable are his judgments and how inscrutable his ways!" And he would remind us also that "now

we see in a mirror dimly . . . now we know in part." Some day we hope to "understand fully, even as I have been fully understood." But until that day comes, God forbid that we should claim to know too much about Him, lest we forget that *He is God*, and we are not!

## **"NIFTY CHART TABLET"**

Church school teachers, particularly those in the kindergarten and primary departments, will welcome a new teaching aid, the "Nifty Chart Tablet," which is also a time-saving device.

"Nifty Chart Tablet," No. 9210, has 25 sheets of coilbound white paper, 24" x 16", with one-inch spacing, priced at \$1.10. Tablet No. 9220 contains thirty sheets, 24" x 32", with two holes punched at the top for hanging on a wall or a bulletin board. The larger size costs \$1.80. Either of these tablets can be propped up as an easel since it has heavy cardboard covers. If you cannot secure these tablets from your local stationers, they can be ordered from Birmingham Paper Company, 2110 Fifth Ave. So., Birmingham, Alabama.

A chart roll, similar to the tablet, comes in a roll of white newsprint which is 275 feet long and 28½ inches wide, ruled with one-inch spacing. The roll comes in an individual carton with a cutting edge so the paper may be cut to the desired length. The chart roll is priced at \$3.15.

Chart tablets and rolls can be used for teaching songs, memory verses and choral readings, and for creative activities in composing stories, litanies, songs, prayers and poems. These can be kept together for reviews and references as needed.



# Using the Bible with Various Age Groups

by N. LEROY NORQUIST

IF SOMEONE should arise and begin to explain Einstein's theory of relativity, not many of us would understand. One would have to know advanced mathematics, physics, and even philosophy to get the drift of the explanation. Not many people would have such knowledge or even the brain power to master all the information.

But if someone begins to speak about two people in love—or of having friends and enjoying people—or of feeling lonesome and being rejected—or of being ashamed—everybody understands right away. We have these person to person experiences every day, hence we understand them.

Fortunately for us, the Bible speaks to us in these personal terms. You don't need a degree in advanced mathematics in order to experience what the Bible is talk-

ing about, because it is talking about your person to person relationship to God.

I am not saying the language of the Bible is easy to understand. Sometimes it is well-nigh impossible to understand, as when Paul writes to the Corinthians and refers to the pagan practice of selling meat in the market and assumes that everybody understands what he is talking about. But the basic message—that God loves us and sent His Son to die for us—is comprehensible. If we have ever experienced love, the love of parents, the love of friends, the love of teachers, then we can comprehend the message of God's love.

Understanding a complicated argument or an obscure reference many times is helpful, and part of our expanding knowledge of the faith should include these more difficult passages. But the message of God's love is basic. This is the reason that even little children, who cannot understand the words of the Bible, can experience its

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*Pastor Norquist is an editor on the Augustana Board of Parish Education staff. His assignment is with the Long Range Program of Parish Education.*

message. We need to keep this principle in mind as we try to see how the Bible can be used with various age groups.

First, the three-year-old. These little folks have a pretty limited attention span and practically no ability to think in terms of concepts such as "faith" or "truth." However, they can experience Christianity, its love, its law, and its forgiveness. They have already experienced these things through the love, law and forgiveness of their parents.

### **The Best Teaching**

The most important thing we can do is to make the church school a place where the nursery child can experience the person to person relations that the Bible talks about. Don't try to "teach" the little one a lot of information, but let him feel that it is good to come to the church school. Let him experiment in playing with others and sharing with them as much as he is able. The teacher should always be there to help the children to learn respect for others and to love each other.

Such teaching may not seem to us like teaching at all. Actually, it is our best teaching. When we create feelings of security and happiness in the church school, we are giving true Biblical teaching. When the child feels he is accepted

and loved in the church, he is experiencing the love of God—and that's what the Bible is all about.

Can we teach the Bible itself? Yes, a bit of it. Let the teacher take a picture of the Christmas story, or of Jesus blessing the children, or of Zacchaeus, and use a simple sentence of explanation, such as, "Jesus loves little children," or, "Jesus was kind to people." Such pictures and explanations can be used over and over again. It is enough if the children learn to associate friendly feelings with Jesus.

There will probably be few if any Old Testament stories usable at this time, so let us save them for later years. Our aim should be to create favorable attitudes toward the Bible and the church school. Such attitudes will mature in later years into devotion to the Lord of the Bible.

### **Teach Through Helping**

Much of what has been said about the three-year-olds applies also to four- and five-year-olds. You can't do much teaching through words at this age; mostly you teach through helping the children to live in Christ-like ways in play, service and worship. The teacher should know the Bible well and always be alert to interject its lessons into their activities.

However, the Bible itself can



now be used more directly. Kindergarten children can begin to hear entire Bible stories, perhaps as long as four or five hundred words. Stories should be chosen mostly from the New Testament. The teacher may want to tell them in her own words or from a story book. However, she should often have the Bible in her hands, so that the children get the idea that the stories are taken from it.

Children like to dramatize the stories, and such dramatizing helps them live themselves into the spirit of the Bible. The teacher should allow ample time for such activity. The children can also express their ideas of the stories by drawing pictures of them.

### Here and Now

We should not be too eager to get across a lot of Bible information at this age. Sometimes a child may react negatively to too many stories about Jesus. They need to hear "here and now" stories that illustrate the lesson and make Christianity real and relevant. Otherwise they may come to feel that it is something remote and not connected with their own experience.

We want the children of this age group to come to think of the Bible as an enjoyable book, and a book that has something to say to us in our everyday life.

Primary children are able to listen to longer stories, perhaps as long as eight hundred words. They enjoy Bible story books, especially those with a large colored picture on each page.

As soon as you can, you should have the children use the Bible itself. About the age of eight they come to appreciate the Bible as a book. Perhaps the church could present them with one at this time.

### Kindness by Catching

Primary children still need plenty of play, and the teacher can use this as an opportunity to help the children to think, feel and act as Christ would want them. Children are not formed in character just by learning a Bible verse. Memorizing "Be kind to one another" will not automatically make them kind to one another. They learn kindness by catching it from the teacher and by practicing it with her help.

Children of this age can learn some of the background of Jesus' home life. They will enjoy this, since at this age they are interested in outdoor life and in occupations. Learning about Jesus' home life will help them to see that Christianity comes out of a setting of real life and real people. Such knowledge will help them connect Christianity with their own real life. Do not despise projects such

as workbooks, posters and models, and whatever else may help them catch the feeling of Jesus' life.

These children also love to dramatize stories. Much good is accomplished as they learn to identify themselves with the Good Samaritan or Paul or Dorcas. Children of this age are learning in real life to *be* certain things, such as "good guy" or "crabby" or "happy." Dramatization gives them a chance to try out various roles. What could be better than that they adopt the role of some fine Biblical character as their own. Don't forget that by the time they come to the close of the primary age they are beginning to adopt models and heroes.

### Use the Bible

Every junior pupil should have his own Bible, and the teacher should make every effort to see that he uses it, looks up references, learns the mechanics of handling it, underlines passages in it, and comes to enjoy it.

Now that the children can read the Bible, they should be allowed to use it as a research tool. Often they like to work in committees on special projects, such as finding out how Jesus was treated by His family, how He was treated by His townsmen, how He treated people who were despised by others, and so on. Some of the class period it-

self should be spent in letting the juniors work on such projects or on workbooks, dramatic skits or posters and in creating worship materials. The mechanics of the Bible, where the different books are found, will be learned more quickly this way than by memorization.

At this age it becomes possible for the children to appreciate the whole scope of Jesus' life. Of course it is not possible to outline Jesus' life with any great precision, but the general pattern is pretty plain from the Bible.

### Activities

Older juniors are able to study how the Bible was written, how it was assembled into its present form, how it was preserved, printed and translated. Such study is not only fascinating to them, but it also tends to give the impression that the Bible is not just something that dropped out of the sky but is a real book, written in real human, historical situations. Such a study also helps them see the larger fellowship to which they belong, and of which they are the spiritual heirs.

Juniors enjoy dramatizing, and can take more responsibility for planning and carrying out their dramatizations.

As the pupils move into the intermediate age and older they are



able to pull together their Bible knowledge into some kind of a unified picture. They have more of a time-sense now, which makes it possible for them to view the entire sweep of Old and New Testament history as a single story. They can also be encouraged to see how the history of the church fits in at the close of the New Testament period.

### **Research**

Increasingly pupils above the age of twelve should be introduced to books about the Bible such as concordances, Bible dictionaries and commentaries. The teacher must not attempt to unload information on these pupils but work with them as they acquire it for themselves. Encourage them to work on research projects; send them to the church library for books on Bible background.

At age fourteen or thereabouts young people begin to appreciate abstract thinking. They are now ready to work with concepts such as faith, sanctification, and other

terminology of the Christian faith. Many interesting studies can be worked out using these words and a concordance, Bible dictionary and commentary. Leave plenty of time for individual or small group reports and discussion.

### **Insights**

Adolescence is a difficult time of life, and there are many personal problems. Young people should be shown how the Bible can help them with problems of faith. The Bible is not a cure-all, a patent medicine for every ailment; nevertheless, it has its own kind of answers. The Bible does not relieve the problem, but it gives Christian insight into life, the world about us and our destiny. These insights tend to undergird life in such a way that young people are more able to meet situations courageously and cheerfully. To know Christ, who is victorious over evil and who faithfully loves to the end, is the victory that overcomes the world. That is the ultimate aim of all Bible study.





# Confidential

● *From the Maple Leaf Commission comes this report . . .*

## Good News from Canada

by SISTER HELEN M. ERIKSSON

*Commissioner of Parish Education  
Canada Conference*

"DO WE have a week of school for Sunday school teachers to which our congregation can send staff members for concentrated help in our parish education program?"

Concerned deacons, realizing their responsibility as the board of education for their church, are asking questions such as this. And concerned pastors have even earlier entered into the problem to try to find a solution. The following experiments have been tried as a result.

I. For two years in Saskatchewan skilled staff from the ULCA Board of Parish Education in Philadelphia and Regina and from the Augustana Board in Minne-

apolis have helped with the teaching program at a Teacher Training Assembly at Lake Katepwa.

This year, as last, the Teacher Training Assembly was operated as a regular camp. Devotions before and Bible study after breakfast set the spirit of the remaining hours. Typical courses offered were: "Christian Growth Unto the Fullness of Christ," "Ways of Teaching," "The Use of Audio Visuals in Christian Education," "Teaching Missions," and "Teaching Christian Growth Series" according to departments. Though it was a training camp, swimming and recreation had their place; and an evening hilltop service and lake-shore devotions added to the camp-



ing mood. Certificates were awarded those satisfactorily completing certain courses.

Camping periods were four and six days respectively in length, and teachers and superintendents from the United Lutheran Church and from Augustana who attended found real help as well as enjoyment. They were enthusiastic over the experience and eager for a similar program to be continued.

However, since numbers participating were not great and campers were primarily in the younger age group, the program is being critically examined to determine adaptations necessary for the local situation.

"Local" in Saskatchewan is an interesting word since teachers in the "local district" came as far as 200 miles to take the course and a "local" staff member 270 miles.

II. In another effort to supplement that which is being done for its staff by the local Sunday school or vacation church school, use has been made of the field missionary from the Board of American Missions. Series of sessions with groups of teachers in the congregation, or meetings with individual teachers have been offered in at least 21 congregations since January 1957. Sixty-four group sessions and fifty-three individual sessions of this type have been held,

in congregations from Port Arthur, Ontario, to Vancouver, B. C. Emphasis has been on teaching methods and on the use of the Christian Growth Series.

III. One rural parish with many unchurched tried a Saturday night story hour primarily to reach children not in Sunday school. This was offered at the church during the Saturday evening shopping hours and consisted of mission and flannelgraph stories or slides together with a worship period.

IV. October 1959 will bring a new opportunity for teacher training to us. Members of the staff from the Board of Parish Education in Minneapolis will visit the Canada Conference.

Consideration is being given to the relative merits of congregational, area, or district teacher training sessions under their leadership. The possibility of again cooperating with the ULCA to bring together more teachers at several central points is being studied.

"Train up a child in the way he should go, and when he is old he will not depart from it." Proverbs 22:6. This is the admonition and promise of God's word. May He grant us grace and wisdom to make the best use of our time, our talents, and our opportunities to prepare ourselves to meet this challenge.

## *Singing Time*

by EVELYN WITTER

ONE Sunday, the superintendent asked our seventy primary pupils which part of Sunday school they liked best. Only six voted for the "singing time."

The teachers and officers of that department decided to find the reason for this response, and to change it. First, the superintendent admitted she never bothered to choose the songs to be sung on Sunday morning until it was time to start our service. (What was not important to her was not important to the children.)

### **The First Step**

The first step in remedying this was for the six teachers in the department, the superintendent, and the pianist to meet and go over the lessons for three months ahead. Songs were chosen that correlated with the lessons.

We decided that each Sunday we would open with a prayer hymn. Then we would ask the children to choose two or three of their favorite Sunday school songs, at which time we would choose

one also, the one we had selected that correlated with the lesson.

### **A Plan Mapped Out**

A procedure was mapped out for the teaching of a new song: First the leader read the words from a large chart. (The chart is several thicknesses of white shelf paper tacked lengthwise to a window shade roller. The roller is attached to the top of the middle brace of a tripod, a piece of unused photography equipment that one of the teachers had.) The words of the new song are printed boldly with a crayon. After the words are read, the leader and the children talk about their meaning. Soon the children can read the song.

Occasionally, the words of a new song are typed on slips of paper and sent home with the children with a request to the parents that they help the child to memorize them.

Often the teachers go over the words of a song in class, calling for discussion of them, and tying the song in with the lesson.



Familiarity with the new melody is easier to accomplish than word learning. After the words have been repeated several times without music, they are spoken with the melody. Next the words of the song are sung.

The pianist now has the habit of arriving at Sunday school early. She is at the piano when the children begin coming.

"Won't you sing with me?" she

invites the early comers. And they do. Sometimes they learn a new song so well during these presessions that they join the adult leader when she later leads the department in learning it.

A few Sundays ago, during our sharing period, we asked the children which part of Sunday school they liked best. This time more than half of our seventy primaries cast their verbal vote for singing.

## FRANK



"I really think Jim is taking his new job too seriously."



## What is your question?

We never seem to have time for memory work because we don't get that far in our lessons. What do you suggest?

—H. W. O.

Plan the class session so there is time to explain the memory verse. Help the pupils discover what the verse means to them. Assign the verse for memorizing at home. (Get the parents to help.) Have a short review-drill the next Sunday.

Some of our Sunday school teachers select the course of study they prefer to teach. Of course, this results in a variety of courses and emphases for the children and youth in our Sunday school. Could you tell me who is actually responsible for selecting the curriculum which should be taught in the local church?

—H. M. G.

See the article in this issue by Ruth Peterson Erickson (p. 4).

What book do you recommend for the worship periods in our Sunday school? The kindergarten and primary departments meet in the basement and the others (juniors, intermediates, seniors and adults) meet together in the church.

—Y. P. H.

No book is necessary because the worship suggestions for each of the departments are found in the Teacher's Guides of the Christian Growth Series. Alternate the worship suggestions of the various departments. Group the juniors and intermediates together. Seniors and adults do not necessarily need a church school worship period.

How can we get teachers to come to planning sessions at our monthly teachers meetings?

—J. S. (A department leader)

Plan for interesting, worthwhile sessions. Come prepared. In your preparation assign responsibilities to each teacher. Publicize the meetings. Don't give up.

# Helps for Teachers of Kindergarten

*CGS Kindergarten 2  
Winter Quarter, Unit B*

by ELAINE S. OLSON

THE characters described in Unit B, "Bible Stories About God's Friends," are old favorites in most Bible story books. Many children have heard these stories time after time with no idea of how the lives of these great men can help us know how to live. However, that is included in one of the aims of the unit: "to help the child know . . . that he can express these qualities of character in his own life and be God's friend." Although these are Old Testament stories most often a portion of the New Testament is chosen for a memory verse to reinforce the thought in the aim for the day.

Information gained in Unit A will be excellent background for understanding the lives of men described in Unit B. If a booklet was made according to the suggestions for Unit A, use this during pre-session and discussion periods in this unit.

The unit activity described in the preview of Unit B requires that the teacher have a clear un-

derstanding of her aims for each lesson so that the children may know what quality of character has been emphasized. If you have a picture file it will help you in carrying out this project. Most of the needed pictures could come from old magazines—both advertisements and covers. When using pictures of situations in daily living be sure to point out the Christian application of the lesson in the activity represented. Session 6 requires pictures of members of a family being helpful to each other. Think of the pictures of families unloading a car for a picnic, or raking and gathering leaves in an autumn scene, or washing and polishing a car.

Christian education is a process of living, not just sitting and listening. Teaching is not complete when the Bible story has been told and the memory verse has been recited. But what are *related* activities? Why don't we use more methods than we do? How can we use more methods than we do? In the Teacher's Guide many sug-



gestions are given for each lesson. No teacher should attempt to use all of the suggestions for each week. The individual class and the local situation will help to determine what should be done.

If there is room for the children to "play a story" many in this unit are suitable for dramatization. With more limited space this may be carried out with clothes pin figures set in lumps of plasticine and moved about on a table top. Or, after the story has been simply told by the teacher, the children may use flannelgraph figures to retell the story. If they can do the speaking as they place the figures that is of the most value. However, with some children, the teacher may have to do the retelling as the children set the figures on the board.

### **Missionary Emphasis**

The entire unit has a missionary emphasis, and can be supplemented with material from the Augustana Lutheran Church Women missionary education packet.<sup>1</sup> There are stories and suggestions for worship services. "Billy's Secret" on page six of the manual will fit in well with the theme of the friendship of David and Jonathan as given in

Session 7. Check with the person at your church who has charge of this manual to see if the story will be used in any other way with your department. If not, plan to study and understand it so well that you can *tell* it to your group. Then discuss with your class members the tie-in between what they learned about friendship from the Bible story and how it applies in this real-life story. Discussion should then lead to conviction and application in their own lives.

### **Extra Reading**

With a few lessons in this course there are suggestions for "extra" Bible reading for the teacher, beyond the basis for the Bible story for the day. Consider carefully the value of this extra Bible reading. The basis for our teaching is this Book; and as we understand it better, both in part and as a whole, we will grow in our ability to pass on these facts and truths to children who are under our influence during these precious moments each Sunday morning.

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<sup>1</sup> Available from Augustana Lutheran Church Women, 3939 Pine Grove Ave., Chicago 13, Illinois. "All-in-One" packet for all departments, \$3.00; Kindergarten-Primary Unit, \$1.50.



# Helps for Teachers of Primary

*CGS Primary 3  
Winter Quarter, Unit B*

by SISTER GERTRUDE HILL

**L**IVING helpfully and peaceably with our neighbors is a vital concern today. It is evident that human relations affect the individual's relationships with himself, with his neighbors in the immediate community and throughout the world, and with members in the church. Children, as well as adults, are confronted each day with the commandment, "Love your neighbor as yourself." To help the child comprehend God's love to all people is the major aim of Unit B, "Christian Children in Their Neighborhood." One of the desired outcomes from this study is that the child will want to live helpfully and peaceably with his neighbor.

Practical applications of the truths presented in Unit A, "Jesus Grew Up," are emphasized in Unit B, challenging the children to follow Jesus' example and teachings to live helpfully with their neighbors. Both Old and New Testament references are used for

the Biblical bases. The underlying principle throughout Unit B but most specifically developed in Session 6 is the Golden Rule.

Each of the six sessions in Unit B has two stories. The leaflet story is to be used as the worship thought. It is of a practical nature, centering around the experiences in a neighborhood house. The other story is the Bible story.

As an approach to the unit study of "Christian Children in Their Neighborhood," have the children suggest good rules for living so that they may see what their relationships should be to the people in their community. Rules may be added to the list as they study each of the six sessions.

If the children in your class live in the same neighborhood they might enjoy making a pictorial map of their community, marking the streets and drawing pictures of their homes, the churches, schools and the shopping area. This map will help the children to be aware

of the total community or neighborhood, and will stimulate their thinking about the needs or concerns of the people in the neighborhood.

### "In the Round"

Rather than just discussing the problems or needs which arise from getting along with our neighbors (Session 5), sharing Jesus with our neighbors (Session 6), being courteous workers (Session 9), and making the right choice (Session 10), role playing or dramatization of the specific problems or needs may be more interesting and meaningful to the children of the primary grades. In role playing the children act out a particular situation through conversation and gestures. By putting themselves into another person's place they understand better that person in his circumstances. After the situation is presented and discussed by the group, the children select the roles they would like to play. As teachers we should not offer suggestions as to how the roles are to be played. This should be left entirely for the child to develop as he identifies himself with the person he pretends to be. No costumes or "props" are needed as the children of this age are very imaginative.

A "theater in the round" is another variation of dramatizations.

The children are seated in a circle with the center area as the stage. Each child steps up from where he is seated in the circle when he is to play his part in the dramatization. This type of story play can be done very simply without disturbing the other classes in the department or room.

As to children's books<sup>1</sup> which can be used for browsing or supplementary information during the study of Unit B, the following are recommended: *With My Whole Heart* by Frances Dunlap Heron, *Holiday for Helpers* by Dorothy Westlake Andrews, *Children's Prayers from Other Lands* by Dorothy Gladys Spicer and *Bible Stories* by Mary Alice Jones.

### Missions

Missionary stories which correlate with the sessions in Unit B are found in the missionary education packet<sup>2</sup> for the kindergarten-primary departments. We note that there is an emphasis on American missions in Session 6, world missions in Session 7 and social missions in Session 8.

In some communities there may be a neighborhood house to visit. However, this will have to be done during the week and planned in advance with the persons in charge if it is to be carried out successfully. The Sunday schedule at the neighborhood house may be so dif-



ferent that the activities normally conducted during the week would not be observed. Of course, there is not enough time for such an activity during the church school hour. Adults are needed to supervise the children on an excursion of this kind.

In guiding children to live helpfully and peaceably with their neighbors, we, as teachers, will also be challenged to grow with

them in the practice of Christian living and in obeying God's command to "love your neighbor as yourself."

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<sup>1</sup> *Texts mentioned are available from Augustana Book Concern, Rock Island, Ill.*

<sup>2</sup> *Available from Augustana Lutheran Church Women, 3939 Pine Grove Ave., Chicago 13, Ill. "All-in-One" packet for all departments, \$3.00; Kindergarten-Primary Unit, \$1.50.*

## Helps for Teachers of Junior

*CGS Junior 3  
Winter Quarter, Unit B*

by MARY NORDLUND SHUEY

**F**EBRUARY is often referred to as the month of heroes. Time is spent in the public schools acquainting the pupils with the convictions and accomplishments of Washington and Lincoln. Let the juniors share some expression of their admiration for these heroes. Lead them to see that what those heroes did affects our country today. Session 5 introduces the missionary work in Africa and the contributions of the American Negro. As a teacher, you should know something about the background of the American Negro in order to better understand the problems of segregation and inte-

gration. This is an opportune time to help develop in juniors the attitude of love and concern for those who have not been given what was stated in the Declaration of Independence. Some one has said, "You cannot understand Lincoln's Emancipation Proclamation unless you first understand the Declaration of Independence." Would it help you to interpret to the juniors our Creator's gift to all men if you reviewed the following sentence: "We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable rights, that among

these are life, liberty and the pursuit of happiness"?

In Session 5, notice that there was no hesitation on the part of Philip to jump into the chariot to give the help that the Ethiopian needed. Help the juniors to realize that the same Holy Spirit who guided Philip is present to guide Christians today. In addition to the suggestions given in the Teacher's Guide for further study on the American Negro and our church's work in Africa, review those given for Session 5 in the December issue of THE CHURCH SCHOOL TEACHER. Challenge the more advanced fifth and sixth graders to do the extra suggestions at home and to give a brief report the following Sunday. A new book<sup>1</sup> of biographies that juniors will enjoy reading is *Armed with Courage* by McNeer and Ward, Abingdon Press. The life of George Washington Carver is included in it. Could a Negro spiritual be sung in a worship session? If so, would it be possible for one pupil to relate the story of that song?

#### Map of Africa

This would be an appropriate time to display a map of Africa, which has our mission areas marked. Such a map may be ordered from the Augustana Lutheran Church Women, 3939 Pine

Grove Ave., Chicago 13, Illinois. One, size 8"x11", costs 5¢ and another, 18"x22" is 10¢. You need a good map of the Bible lands also. With your direction members of your class could make one. There are map-making suggestions in the book<sup>1</sup> *Here's How and When* by A. Keiser. When Unit B has been completed the juniors should know what took place at Samaria, Gaza, Damascus, Joppa and Caesarea. It will help the juniors to visualize the distances between these places if they are compared to distances familiar to them.

#### Damascus Road

The event which took place on the road to Damascus must have been tremendous! Become thoroughly acquainted with each step as told in Acts 9 and make this lesson in Session 6 as real as possible to the juniors. Perhaps some class member will want to make a mural depicting the scene. Note the definite directions the Lord gave both to Paul and Ananias. Emphasize that the same Lord continues to give directions today, although not necessarily in as dramatic a manner. In Session 7 notice that God used another method by which He directed Peter into new areas of service.

One third of this school year has gone by. Have you visited the

homes of your pupils yet? Perhaps your department or church school could set aside a couple Sunday afternoons for that specific purpose. This is how one church does it: A week or two prior to the visitations, notes are sent to the parents regarding the visiting date. The pupils are in on the plans and therefore look forward to the visits. What should you say or do on these visits? Here is one suggestion. Take with you the Study Book, the brochure<sup>1</sup> "Christian Growth Series at a Glance" and an appropriate tract. Begin with the usual chit-chat to "break the ice." Then sit down with the parents, show them the lesson taught

that day and how it aims to carry over into their child's daily living. Also show them how they can help their child, not only in the lesson material but also in its application. Use the brochure to show the continuity of the junior material and how it fits into the whole curriculum. I am sure it will prove an interesting eye-opener to many parents. Before leaving, invite them to church if they are not already attending regularly. Leave an appropriate tract with them. You will have experienced a thrilling twenty minutes!

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<sup>1</sup> Books and brochure mentioned are available from Augustana Book Concern, Rock Island, Illinois.

## Helps for Teachers of Intermediate

*CGS Intermediate 3  
Winter Quarter, Unit B*

by RUTH M. SWANSON

LAST month we studied selections from all four Gospels in order to understand the foundations on which Jesus' lifework rested. The next unit, "Opposition," will deal with the beginning of the specifically redemptive phase of His ministry. Passages have been chosen from each of the Gospels to indicate the sources of opposition to Jesus: His own family, the people of His home town,

people in business, government and religious circles. Other selections will show that even in the face of opposition Jesus endorsed Peter's confession and that He sought all people regardless of class or distinction; however, there were still some who desired Jesus' death.

The study of this phase of Jesus' ministry would not be complete without a more particular consideration of the Gospel of John;



therefore, one lesson is devoted to the study of some pertinent parts of the fourth Gospel.

You must have noticed the way the author reveals his understanding of intermediates in the paragraphs he calls "The Group's Experience." These pertinent paragraphs and their implications will help us bring the aims of the lessons into focus with the pupils' experiences. This will make our teaching relate to their living.

### A Good Lead

Again, as in Unit A, we are given concise directions on how to teach each lesson. Are you continuing to make each session plan *your* plan by marking the items you wish to give special emphasis, by making marginal notes, etc.? The more we do so the more helpful our Teacher's Guide will become. Because of the completeness of the session plans, we will add only a few thoughts.

The story in the section "God's Way for You" included in Session 5 would provide a good "lead" for discussing the confirmation vows which the intermediates will make either before or shortly after they leave the department. Read, with the class, the confirmation service from the *Common Service Book and Hymnal*. If we explain it as we go along we can help them begin to understand the significance

and importance of it. We should find out from the pastor if he plans to use the service in the new *Common Service Book and Hymnal*. It is a bit different and we will need to orient ourselves to it before we meet the class.

A brief discussion of the seasons of the church year and an explanation of the reason for using parameters of different colors would be a natural addition to Session 6. *Symbols and Terms of the Church* by Kunkle and *Lift Up Your Hearts* by Lornell will be helpful in preparation for this lesson. Both booklets are available from Augustana Book Concern, Rock Island, Ill.

### September Teen Talk

The limitlessness of Christianity—reaching beyond the area of the intermediates' home and including everyone—is part of the presentation of Session 7. Could it be possible that someone has filed the September 21, 1958, issue of TEEN TALK? Dave Lindblom's story of "Why I Chose the Ministry" appeared in that issue and is pertinent at this point. Recall with the group the story of how this university athlete, who just recently chose to enter the seminary, took Christianity with him to the classroom and to the ball field.

The Gospel of John brings sharply into focus the redemptive

work of Jesus Christ. Chapter 3, verse 16, states in a few words the basic truth of this entire quarter. Session 8 is designed to make clear for us the Christian's personal relationship with God made possible by the life of Jesus Christ. The Study Book section, "God's Way for You," will help us relate this thought to the intermediates and will help them make a conscientious choice of a "guidepost." This discussion might well be the summary and conclusion of Session 8, leaving "Can You Do This?" as an outside-of-class assignment.

Studying the Biblical basis of Session 9 should help us to understand that the motives for desiring Jesus' death are evils which we must face also. We may envy and fear another's popularity, feel that someone threatens our position and prestige, make the wrong use of our means. Here is an opportune time to help our boys and girls

understand and develop proper attitudes of stewardship and Christian love. The suggestions in the Teacher's Guide will be helpful here.

When last did we remind our boys and girls of the very fine devotional material appearing in TEEN TALK?<sup>1</sup> These brief selections will help them make Sunday's lesson a part of each day's experience the following week. We need to indicate this relationship to them occasionally.

Our study thus far has taken us to the beginning of Holy Week. Next month we will appropriately close the Lenten season by considering the activities of Jesus' last week on earth, and complete the quarter on Easter Sunday with a consideration of His resurrection and ascension.

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<sup>1</sup>Subscriptions to this church story paper available from Augustana Book Concern, Rock Island, Ill.



## Helps for Teachers of Senior

*CGS Senior 3*

*Winter Quarter, Unit B*

by ANNETTE L. JOHNSON

THE unit for consideration during the month of February shifts from a study of the Old Testament period, which dealt with the brighter days known as the Golden Age, to the dark periods of the Division and the Exile. This unit of four sessions deals with the four major prophets, Isaiah, Jeremiah, Ezekiel and Daniel.

Preparation for teaching these sessions should include reading about the prophets in a Bible dictionary, commentary and any other book on the prophets that you can secure from your pastor, church or public library. One such book that will give insight into the lives of these prophets is *They Walked With God* by Segerhammar.<sup>1</sup>

It may be helpful to have a short quiz at the beginning of the unit to find out how much the seniors already know about these men from previous studies of the prophets.

Clip from the newspapers headlines predicting various events in

the field of sports, politics and world affairs. Arrange these on the bulletin board or make a poster of them. Introduce Unit B by pointing to these headlines and asking questions such as, "what do these headlines tell us?" Ask the seniors if they have ever predicted anything. Use a few minutes to help them see the similarity, yet difference, between predicting and prophesying before proceeding with the study of Isaiah in Session 5.

All four sessions in the unit may be handled in much the same manner. In each session it will be well first to give some consideration to the time in which each prophet lived and carried on his work. This might best be done by the means of reports. Assign each of the prophets to a senior asking the student to prepare a report giving a short resume of the period in which each prophet worked. This assignment should be made far enough ahead of time so that the person who has Isaiah may have his report ready in time for Ses-



sion 5. Knowing something about the times in which the prophets lived should help the seniors better understand the key message of the prophets.

Assign the Bible references and discussion questions at the end of the lesson to buzz groups. People talk more freely in small groups than in large groups, thus more expression of thoughts will take place. Extra questions and references may be assigned to those groups which you think can handle more. When the class reconvenes for the reports from the buzz groups, be sure to allow some time for comment and additional discussion from the entire class.

### Dramatization

Role playing or some other form of simple dramatization may well be used for some of these sessions to add interest and help make the prophets come alive for the seniors. Help the seniors to see, through their study, the sensitiveness of the prophets to God's will.

The prophets dealt with both private and public life. Ask the seniors to consider what part preachers play in political life to-

day. Should they play any part? If so, what?

In the session on Ezekiel discuss the place of emotions in our faith. Be prepared to discuss such individuals as Oral Roberts and Billy Graham.

### Predictions

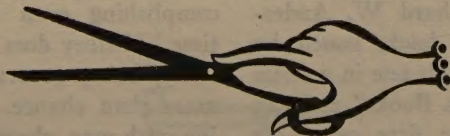
Sometime during the unit, be sure to point out the folly of many present day predictions, especially those of sects such as Jehovah's Witnesses.

Since the prophets are not studied in chronological order, keep the perspective of the Old Testament by using a time line. Extending the line as each of the prophets is studied will help the seniors visualize the period in which each carried on his work.

Be sure to bring the *Catechism* correlation into the discussion. This is an excellent opportunity to review the Second and Third Article explanations and the Second and Seventh Petitions of the Lord's Prayer.

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<sup>1</sup> Available from Augustana Book Concern, Rock Island, Ill.



## Helps for Teachers of the Adult Bible Class

by N. LEROY NORQUIST

**M**OST church members know quite a bit about the Bible, but their knowledge consists of chunks and pieces rather than a unified whole. These people need a short course on the Bible as a whole. They need a framework on which to hang their fragments of knowledge. One of the tasks of the leader of the adult Bible study group is to see that the gaps in their knowledge be filled and that they gain a rounded picture of the Christian faith.

### A Good Book

I want to recommend a little book which I feel is very valuable as a study guide in getting a picture of the Bible as a whole. The name of it is *The Unfolding Drama of the Bible*,<sup>1</sup> and it is written by Bernhard W. Anderson. This little book, issued by Association Press, is one in a series called "Reflection Books" and can be purchased for fifty cents. It

contains eight brief studies introducing the Bible as a whole.

The book is not big, and at first sight it may seem impossible that it could cover so much ground. Of course it does not go into detail, but it does show the flow of the Bible story from creation to the last times.

### A Narrative of God's Acts

These studies, however, do more than give a synopsis and framework; more important, they emphasize what the Bible is all about. The book is permeated with the understanding that the Bible is not just a book of history. It is in fact the narrative of God's acts. God is alive and doing things. Before the world was framed, God had a purpose, a purpose which he is accomplishing even at the present time. History does not go on aimlessly, being governed by nothing more than chance. God is working with men, chastening them and



rescuing them from the consequences of their sins.

History—Bible history and ours—is a real, live drama in which God is the chief actor. He is doing something in the world, and it was the glory of the Bible writers that they perceived Him working out His purposes in the events of the day. Whether the Israelites found themselves rescued out of Egypt or being driven into exile, it was the hand of God who had done this. He might call on nature to assist Him, such as when He sent a covey of quail to rescue the people in the wilderness. He might call on a pagan nation such as the Chaldeans to punish them. But in every case it was God who was doing it. This conviction that God is alive and is working is what makes the Bible different from any other book.

### No Grandstand Seats

The practical result of God's continuing activity is that no one can take a grandstand seat. The Bible makes it plain that every one is involved. The Bible story is not just about *other* people; it is about

us too, for we are the spiritual descendants of the people of God who appear on the pages of the Bible. When God speaks to His people through Isaiah, or Jonah, or Jesus, or Paul, He is speaking to us; for we, too, are His people. The span of time covered by the Bible did not end when Revelation was written but includes our times too—until the end of time. Such is the burden of this little book.

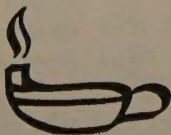
### Discussion Questions

The author has not forgotten the needs of the teacher. Each chapter is furnished with a set of questions to be used as a basis for discussion. In addition, the final chapter of the book is devoted to methods and principles for Bible study teachers.

I believe that page for page and penny for penny you will not find anywhere a better guide than this in the matter of giving the pupils the feel of the entire Bible and its message.

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<sup>1</sup> THE UNFOLDING DRAMA OF THE BIBLE is available from the *Augustana Book Concern, Rock Island, Ill.*





## And Finally . . .

**N**EXT July 19-25 at Conference Point Camp, Williams Bay, Wisconsin, the Division of Christian Education NCCUSSA will hold a conference on Training Workers with Adults.

*The purpose* is to help those who work with adults: To understand adults and how they work in groups; develop skills in working with adults; gain a new comprehension of the scope of the adult program in the local church; acquire background and orientation for conducting state and regional training conferences.

*The program* will give opportunity for observing and experiencing; for practicing what is being said and done; and for learning how to apply what is learned to the adult program.

The cost per registrant will be \$15.00 plus board and room, \$35.00. If you are interested in attending please send us your name, address, the name of your congregation and the name of your pastor.

... And finally, a quotation from an article by David R. Hunter in the World Council of Christian Education News Bulletin:

The central question facing Christian education in these days is, "Will the educational program in the parishes and congregations

of the Christian Church be determined by its true faith? Or will it be determined by available teachers and leaders?"

Every communion and denomination, as well as every parish minister, is constantly tempted to construct an educational program that can be used by the teachers and leaders who are already in service, or who are immediately available. This most always involves lowering our standards and more often than not, it results in a serious mutilation of the faith as we have received it from our forebears.

What the fundamental question boils down to is whether a parish church will adapt and mold the faith to a group of well-intentioned, but inadequately prepared and motivated teachers, or whether it will adapt and change teachers in relation to the faith.

The faith of our fathers presents Christian education with certain imperatives which cannot be ignored, and which indeed must become or remain central in all our efforts. If this presents the Christian Church with a superhuman leadership training task then we can do no other than accept such a task as the primary work we are called on to undertake in these times.